Two Excellent

DISCOURSES

Physical and *Philosophical.*

Viz.

The exhibiting the Cure of Diseases by *Signature*, &c.

ALSO

A Vindication of the Souls *Prerogative.*

By *R. B.*

LONDON,
Printed for *Simon Waterson* at the Globe in *Pauls* Church-yard,
1657.

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Ὁμοζυγία NATURÆ.

OR, THE

Uniformity of NATURE's Motion.

A

Physical Discourse,

Exhibiting

The Cure of Diseases

BY

SIGNATURE.

Wherein is demonstrated,

A *Similitude* of Substance

Between

Actives & *Passives*:

And all

Operation of Contrariety

denyed, by

A *Demonstration* of Poyson.

Written by *R. B.* &c.

LONDON:

Printed by *James Cottrel*.

TO THE FAMOUS, AND ILLUSTRIOUS, *George Bowle*, Doctor of Physick at *Oundle*, in *Northampton-shire.*

Worthy Sir,

WHen I call to mind the great friendships I have received from you, upon no other ac-

count than the meer Principles of your own worth; I have ſcarce patience to wait until an opportunity be fairly dealt unto me, whereby I may preſent you with my preſent thankfulneſs, and future ſervice. Muchleſs, when an occaſion is offered, can I forbear to ſolemnize the ſame: whereby I may either be grateful, or, at leaſt, expreſs my earneſt deſire of gratitude.

To this, when I adde the Conſideration of all your high accompliſh-

accompliſhments, ſo ſweetly intermixt with Humility and Candor, that you are, in the eſtimation of all knowing men, as well the Mecœnas of Reaſon, as the only Patron, in our times, of all Learning: I am highly encouraged to Dedicate to your Patronage what I have here publiſhed; which I humbly deſire you would pleaſe to look upon, as a preſent Enſigne of my future gratitude for your communicative goodneſs

of

of knowledge, *&c.* Wherein every ἰῶτα doth acquaint the world, That I am,

Sir,

unfeignedly yours,

R. Bunworth.

To

To the READER.

Courteous Reader,

Ult of my Love and Zeal to the Republick of Physick, who am my self also a Member of the same Common-wealth, I have published this small following Treatise: which is a Compendium *of my Observations, touching the operation of* Actives *upon* Passives. *I do intend, God willing, when I have more leisure, to enlarge upon the same Subject. At present, (Providence having called me to such an* * *Employment, which is by very few Physiti-*

* Officium obstetricale.

ans

ans, here in London, *practi-ſed manually*) *much buſineſs, and ſudden occaſions, ſnatch me away from my firſt inten-tions herein; which were, to have publiſhed this doctrine of Signature in a more abſo-lute and large method. I con-feſs, I might have wholly con-cealed it until leiſure would have permitted me to be more exact. Yet certainly knowing the great benefit which muſt neceſſarily ariſe from hence, to all thoſe that do with inge-nuity profeſs the art of curing Diſeaſes; I could not, in conſcience, be altogether ſi-lent. By this way and means thoſe Diſeaſes which are uſu-ally accounted* Opprobrium Medicorum, *the* Phyſitians *ſhame; I know by experi-ence, to have ſubjected them-ſelves*

ſelves to the induſtry of man. viz. *the Gout, the Kings-evil, inveterate quartain Agues, Fiſtula's, Cancers, and ſuch like chronical Diſtempers. The conſideration hereof, and not the leaſt deſire of Popular air, hath incited me to Epitomize my obſervations of Natures Homotropy, and to publiſh the ſame: being willing to ſay with the Poet:*

--Veniam pro laude peto: laudatus abunde,
Non faſtiditus ſi tibi lector ero.

I have hereunto annexed a ſmall Treatiſe, which I may call Religio Medici; *being a Diſcourſe of the ſoul, wherein I endeavor to vindicate the ſouls Prerogative in diſcerning the truths of Chriſtian Religion with the Eye*

of

of Reason. For this latter Treatise, I shall make as little Apologie as for the former; lest I should seem to erect too large a Portal for a little House: In both, my only request is, That thy candid censure and acceptation may be suitable to my harmless intention; which is, That this may compose distracted mindes; and that may heal distempered bodies. Farewel.

R. B.

From my lodging at the Sugar-loaf in *Duck-lane* London. *Septemb.* 1655.

Ὁμοῦ

Ὁμοδοπία

NATURÆ.

THe good and wise Maker of this Universe, hath Created all things after so glorious and beautiful a manner, and hath given to each Creature such an exact comeliness after its kinde, that there is not any one thing, in the whole world, whose outward lineaments do not truly and justly cha-

racterize unto man its inward endowments. Insomuch that *Adam*, at the first sight, could call each Creature by a Name answerable unto its disposition. And although by *Adam*'s Fall, his whole Posterity were deprived of that knowledge; yet the Names which *Adam* gave to all Creatures, in his innocency, remained to after-ages. In which Names, although the knowledge of their Natures were, for a time, lockt up, as a Jewel too precious for mortals; yet afterwards, by the industry of wise men, those Names were interpreted, their Natures discovered, and Volumes written, even from the

* Hyssop

* Hyſſop to the Cedar. Wherein thoſe ages were happy: being enabled thereby to contemplate the Natures of all Plants in their interpreted names, as in a Glaſs is repreſented the *Effigies* of him that beholdeth it.

* *Or rather, from the Moſs growing upon the Wall: For ſo the beſt tranſlations have it.*

And to us alſo that have loſt both *Solomon*'s Hiſtory, and are juſtly deprived of *Adam*'s ſimple-intuitive knowledge, although we cannot, *ſimplici intuitu*, or at firſt ſight, diſcover the hidden virtues of all Creatures; yet certainly there is left a poſſibility, by induſtry and * diſcourſe to finde out, by the outward repre-

* *Man, as man, being a rational and contemplative Creature, it would ſeem a contradiction to deny him to be in a capacity to attain unto all poſſible knowledge, by ratiocination, and contemplation.*

sentations of things, their inward dispositions. Even as the Earth by Culture brought forth, as well after *Adam*'s fall, as, of its own accord, before the Curse.

And as it is possible for man to discover a correspondence betwixt the figure and the form of each *individuum*: so may he, by ratiocination, easily discern both a substantial, and figurative Similitude, betwixt the Agent and the Patient in all things that operate one upon another.

For all actions emergent from the whole *series* of substance, have no other end, then either the multiplication of the *species*, or the augmentation and preservati-

servation of the *individuum*: Nature having indulg'd to each Creature an instinct of self-preservation, but no desire of anothers destruction.

Insomuch, that he that hath trod many steps in the large field of Nature, and hath view'd her whole Artillery, together with the several actions and motions of each combatant, may easily discern, that, in stead of a perpetual War, which some do imagine, there is a most admirable harmony in all things: every Agent being incited to its motion by a certain appetite of Union with the Patient on which it acts; to which end, there is required a similitude of substance be-

twixt the Agent and the Patient: from which similitude of substance, there must necessarily arise Analogical signatures in bodies determinated by figure, and proportionable Porosities in bodies Elementary and indefinitely circumscrib'd.

Water and Salt do mutually receive each other: but Water and Oyl have no appetite of Union, no desire of Concorporation: the reason is this, Oyl is not of the same Tribe or Family with Water; wherefore it hath a diversity of pores, or a different disposition of Atomes, destin'd for action or passion with its own kindred, as Wax, Pitch, Rozin, &c. So likewise of Salt the contrary.

Mercury

Mercury amalgamated with Lead and other Metals, not as an enemy to deſtroy them, but as an acquaintance, concentrates and emboſomes it ſelf into them for ſelf-preſervation: whilſt upon ſofter bodies, as Paper, Cloth, Leather, *&c.* it performs no operation.

With what zeal do the * Oyls of Vitriol and Tartar embrace each other! yet both ſupine to operate upon liquors of a † contrary nature.

* Coral and Pearl do the like with acide juyces: as alſo Steel and Crabs-eyes:

* *Or rather Lixiviums.*

† Viz. *all Unctuous bodies.*

* *Coral and Pearl are a Tartareous matter: and all acide juyces are a kind of vegetative Vitriol. And indeed, Tartar it ſelf is but Vitriol in the feminine Gender.*

with

with many others: whose actions are more intense or remiss, according to their nearer acquaintance, or more distant relation.

Magnetism is the very same with the afore-mentioned operations. For we know how near the affinity of Iron is with the Loadstone in closeness of parts, colour, weight, &c. insomuch that if the Loadstone should not continually send forth its effluviums, to usher into its bosom some Atomes of Iron for its preservation, it would die and corrupt, and by degrees lose that vegete attraction of Iron, which it had whilst it was preserv'd by the *contiguity or neerness of Iron.

*The Loadstone is usually kept fit, and preserved by filings of Iron.

As

As Magnetical attraction agrees with all other motions in a similitude of substance betwixt the Agent and the Patient: Even so is every action of one body upon another perform'd at some distance, according to the rule of Magnetism. For the notion we have of Contiguity, is but the neerest approach of one body to another: but there can no body be so neer to another, * but air must necessarily intervene.

Neither do we conceive any action of one body upon another to be performed by the tangible parts, but by the Spirits or pneumaticals thereof, drawing the whole body into consent.

* *In continuity, Atomes of tangible parts are united by spirits: and in contiguity, the tangible parts of bodies disjoyned by air.*

For

For the Spirits of all bodies emergent from the tangible parts, arise gradually into a fineness; and there may be a correspondence kept between all the diversity of parts of the body, as also betwixt the whole body and the ambient air.

Hence it is that bodies are preserv'd or destroy'd by the agreeing or disagreeing air, according to the Idiosyncrasie of each body.

Where note, that the Spirits do not only continually dance in a Circle through the intermediate tangible parts reciprocally betwixt the Centre and the Circumference; but they do also expatiate them-

themſelves at ſome diſtance, from the ſurface of the body, more or leſs, according to their proper temperature, and the cloſeneſs or looſeneſs of the tangible parts.

Although Spirits more ſubtil are able to run themſelves out into a finer thred (not ſuffering diviſion of Continuity,* but continuing their Individuality) then the groſs; yet their expatiation, more or leſs, owes not a little to the diſpoſition of the body, whether * porous, or more compact.

* *It is probable that the emiſſion of Spirits or immateriate virtues from precious Stones, could not be perform'd at ſuch diſtance, were their tangible parts more looſe and porous.*

The Loadſtone which is more

more compact, and of closer parts, draws with most vigour: as also the finest and most compact Iron doth mutually the same.

Electrical bodies, though not ponderous, yet compact, operate at a manifest distance; not only by reason of the purity of their Spirits, but also the closeness of their tangible parts. For in those bodies of subtil or thin Spirits wherein we observe to the eye no apparent Magnetism or Electricism, there is an inward porosity including much air, wherewith the Spirits do impregnate themselves, whereby they are not only sufficiently enabled to minister unto the body; but they do enjoy

joy also a complacency in that vernacular air, which restrains their wandring desire.

But whilst I spend my breath in the discourse of Spirits, endeavoring to lay hold on that which is not tangible; I presume, some Sciolist is twitching me by the ear, and tells me as followeth:

I grant you, that Nature hath indulg'd to all Creatures a peculiar appetite of what is conducible either to the multiplication of the species, *or the preservation and augmentation of the* Individuum.

I give you gratis, *that there is another Perception*

and Election, besides that of Sence; and an attractive faculty in each body, whether fibrous or not, by the mediation of its spirits with the air, or the spirits of another body. And as I deny not attraction, active or passive, to be in all bodies; so I affirm all attraction to be magnetical. Moreover, what you predicate of a body, as a body, I am willing to understand it of each Atome.

I could, besides all this, freely discourse for you the Oeconomy of Nature in Plants; whose nutriment is that peculiar

juyce

juyce of the Earth, which is to each of them familiar and cognate: which by degrees being deficient, they degenerate; or being wholly abſumed, they become flaccid, *and* die. *Hence is the invention of Tranſplantation. Hence is the art of Manuring, and the appropriating of both Earth and Air to the* genius *of each Plant.*

I could enlarge my ſelf into a volume for you, by introducing into the ſcene of your Argument, the Blood-ſtone, and many other precious ſtones, &c. *Yet let me tell you, There is corruption of bodies, as*

well as preservation: An
as bodies are preserv'd b
their friends and acquain
tance; even so are th
destroyed by their enemie
Otherwise, what shall w
think of Poysons, or An
tidotes which expel Poy
son? What shall we thin
of the Enmity which is
some Vegetables mutually
as the Vine and the Col
wort, which being plante
neer together, do destro
each other? How shall w
be satisfied in the extinct
on of Fire by Water,
contraries do not opera
with as much alacrity
destroy, as things of lik
nature to preserve?

Courte

Courteous Reader, Notwithstanding these Objections, I doubt not but to exhibite Nature unto thee, in her motions uniform, and in her intentions friendly.

We will first take a Survey of Poysons, and their proper Antidotes.

Secondly, Of the mutual Antipathy, or private Enmity in Plants.

And in the Third place, consider the Reason of the Extinction of Fire by Water.

Of Poysons, I look upon Mercury sublimate, to be in as high a degree as any. I shall therefore make my Instance in that, presuming that what may be said thereof, will not be

insufficient to illustrate the Nature of any other Poyson whatsoever.

Mercury sublimate, is a Compound, or Heterogeneous body; consisting of Salt, Nitre, Vitriol, and crude Mercury, or Quicksilver.

Salt hath that familiarity with our Natures, and, by reason of its frequent use and absolute necessity, is so known to all, that it would seem folly, or madness in any to suspect the least venenate quality to be contributed from it to the Composition of Sublimate.

Nitre, which is but Salt of the Earth, may challenge the like familiarity; as the frequent medicinal use of *Sal Prunella*, which is refined

fined Nitre, will teſtifie.

Vitrol, although it have Mercurial parts, yet they being ſeparated and evaporated by calcination, becomes the moſt wholeſome medicament that is in Phyſick: inſomuch that I do not know any one thing more uſeful and more neceſſary.

The Poyſon then of Sublimate, is Quick-ſilver: which, as Poyſon, being * contrary to the Nature of man,

* *It is properly* diverſum quid, *but not* contrarium. *It is our opinion, That there is not any poſitive contrariety in the whole world: And when we ſay that contraries do not operate, we mean thoſe things which Philoſophers call,* Diverſa: *viz. Thoſe things which have not a neer relation one to another: ſo we ſuppoſe Quick-ſilver not to be contrary, in propriety of ſpeech, but* diverſum quid *to our Nature. Wherefore when it is in the Cardiack parts, we ſuppoſe it to kill, only by accident, as you ſhall ſee after.*

man, hath no inclination, o
it self, to operate upo
mans body.

I have my self used crud
Mercury with much safet
But I shall, with modest
wave my own authority,
invalid in this case; an
refer thee, courteous Re
der, to the general consen
of Authors who have tre
ted upon this Subject.
could fill a page with th
very names of those A
thors, who have affirme
it to have been exhibite
inwardly by themselve
and parallel that by the
numeration of as man
who predicate the safety
it from the Pens of other
But I study Brevity.

Pareus historizeth it
have been accidentally t

ken in great quantity without offence.

* *Riverius* reporteth several Physitians to have used it in a small quantity. * *Treating of Worms.*

Matthiolus in his Commentaries upon the Fifth Book of *Dioscorides*, in the Chapter *de argento vivo*, saith, *Pernicialius est Sublimatum, secundum huic præcipitatum: Proximè sequitur quod salivo, aut aliquo liquore fuerit extinctum: minus verò cæteris nocet quod purum vivumque fuerit.* But all this is superfluous, seeing that every Farrier or Horse-leach in our times, knows by experience the safety of crude Mercury.

If we examine all other Mineral Poysons, as Arsenick,

nick, Cinnaber, Orpmen
Sandarack, &c. we ſh
finde the Mercurial p
thereof only to be deſtr
ſtive. And without dou
in all other Poyſons, wh
ther of Vegetables or An
mals, it is the vaporous
Mercurial part that do
the miſchief. *Which ſep
rated from the other Vehicl
and inwardly exhibited,
outwardly applied, would pe
form no operation, by rea
of contrariety.*

For experience teache
us, that ignition acquits
Poyſons of their venena
quality; not only Min
rals, but Vegetables, an
Animals: as Spurge, Hem
lock, Crowfoot, Spider
Toads, Cantharides.

And every Pyrotechni

will tell you, That the ſeparation of Mercury from a body, is the genuine act of fire.

How the venenate or Mercurial part of all Poyſons, which would not of it ſelf enter, is uſhered into the Veins and Arteries, may appear alſo by the Compoſition of Sublimate. For as in the Sublimation of Mercury, the Mercury laies hold firſt on the Mercurial parts of the Nitre and Vitriol; theſe on thoſe ſecondarily Mercurial, to which the purer ſaline parts are link'd, and at length the groſs are alſo concatenated: Even ſo, as it were by a Sublimation revers'd, the more groſs ſaline parts of Sublimate,

or

or the fixt Salt, which is fa
miliar to our Nature, an
prone to concorporat
with the humors, laies hol
on the volatile Salt: th
on the grofs Mercuri
parts: and fo is the Me
cury carried into the mo
inward parts of the bod
from the Stomach an
Guts, by fuch a continu
ted gradation as is eafili
conceiv'd than expreft.

Thus we fee Mercu
makes its approach neer
unto us, no otherwife th
as it is uſual with men
come acquainued wi
ſtrangers, by their frien
friends friend.

Now Mercury being
the Cardiack parts, do
not, on purpoſe, our
Enmity, deſtroy the bod

but
ſuffe
inte
inw
a va
terp
cipa
ſerv
bod
tion
thei
ſolv
rits,
brea
ever
natu
whi
rate
but
ſtan
The
dica
ceiv
b

but acts its own perſon, or ſuffers rather, being, by the intenſe heat of the more inward parts, reſolved into a vapor: which vapor interpoſing betwixt the principal Spirits, which preſerve the conſiſtence of the body, cauſeth diſcontinuation thereof: So that when their government is diſſolved, the ſecondary ſpirits, humors, and fleſh, do break as in an anarchy; and every part returneth to his nature or homogeny.

Neither do Antidotes which expel Poyſon, operate by any contrariety; but by ſimilitude of ſubſtance: as may appear in Theriacal or Viperine medicaments. The Vipers receiving into themſelves

that virulent vapor, whic
obnubilates and obfuſcate
the Spirits, yet familiar an
cognate to them; and bein
link'd to, and by divers fe
mentations, united wit
Diaphoreticks, carry it
way by tranſpiration.

Vipers topically ap
plied, cure the biting o
Vipers.

Scorpions alſo, by exte
nal application, are a pre
ſent remedy for the ſting
ing of Scorpions.

The Liver of a mad Do
is known by common e
perience to have cured d
vers that have been bitte
therewith.

Galen ſaith in his ſecon
Book of Antidotes, an
in his 11 Book of Simp
Medicaments, That *Ca*

tharides are a remedie and Antidote for their own Poyſon, if their Legs and Wings be mixt with Honey, and taken little by little in manner of a Lohoch.

Some do ſtagger at *Galen*'s authority in this, becauſe the Arabian Phyſitians aſſure us that all the venome of Cantharides is in their heads, legs, and wings; ſuppoſing this of the Arabians to contradict that of *Galen*.

But if we rightly digeſt the Oeconomy of Nature in general, and then deſcend into the Criticiſm of Poyſons, together with their Antidotes in particular, we may eaſily diſcern *Galen* to have been Orthodox, and the Arabians not

Heterodox in the doctrin
of Cantharides. For if thei
poyſon be only, or chiefl
in their head, legs, an
wings; as doubtleſs it is
the bodies of Canthariде
do ſerve only as a vehicl
to uſher in the poyſon in
to the more inner parts o
our bodies: which vehicl
being retunded & oppre
by a greater weight of poy
ſon, is thereby rendere
unable to be inſtrumenta
in the performance of exe
cution.

Crude Mercury is th
only Poyſon, and the onl
Antidote of Sublimate.
For if Crude Mercury b
given immediately afte
Sublimate, whilſt it is ye
corroding in the Stomach
before it hath entered th

car
teth
pow
the
bet
with
poy
will
ing g
perfo
mat
ter
and
mec
Aq
Qu
whi
pow
by
poy

Cal

cardiack parts, * it preventeth much danger, by overpowering and disenabling the vehicles, which were better able to encounter with a lesser quantity of poyson.

* *The experiment may be tried in a Dog. Although it is confessed, that a reasonable quantity of Sublimate will scarce poyson a Dog: yet Quick-silver being given him immediately after Sublimate, it performeth much less operation.*

Mercurius dulcis is sublimate enervated by a greater quantity of poyson: and that harmless external medicament, precipitate, is *Aqua fortis* effeminated by Quick-silver.

All pestilential Diseases which are the products of poyson, distinguished only by Leptomery from other poysons, have also for their

Antidotes the prepara
ons of Vipers, Cantha
des, *ſenicus marinus*, Toa
&c.

And there is no oth
Antidote, properly ſo c
led, but is ſuſpected
poyſon.

As concerning ma
ancient and received Tr
ditions and Obſervatio
touching the Antipathy
Plants; they are idle a
ignorant conceits, forſaki
the true indication of t
Cauſes. For though t
ſi, or obſervation be
ry true, that the Vine a
the Colewort thrive n
being planted neer tog
ther; yet the ſi, or cau
thereof, is wholly miſt
ken. It is their friendſh
or conſent which introd

ceth a cauſe *per accidens*, wherefore they injure each other: but there is no cauſe *per ſe*, emergent from their ſuppoſed mutual Antipathy.

They conſent, firſt, in edacity; they are both great devourers and abſumers of the juyce of the earth: wherefore, when they are planted neer together, the interjacent earth having not wherewith to ſupply both their wants, one or both do periſh for want of food. So the Colewort is not prejudicial to the Vine only; but alſo to any other Plant that requireth a large quantity of juyce for it's nouriſhment.

Even as all other Plants, that do draw much nouriſh-

riſhment from the earth
hurt all things that gro
by them: And ſo do gre
Trees, eſpecially Aſhes
and ſuch Trees as ſprea
their Roots neer the to
or ſurface of the ground.

Secondly, The Vine an
the Colewort agree i
identity of appetite; the
both drawing juyce fit t
reſult ſweet (although th
Vine, being the bette
Chymiſt, doth circulate an
ſpiritualize it into a di
ner nature:) ſo that eac
intending its own good
they do, though not o
purpoſe, but by acciden
one rob another.

Even as on the contra
ry, where Plants are of ſe
veral natures, and draw ſe
veral juyces out of th
earth,

earth, the one ſet by the other, helpeth. * As Antiquity reporteth, that Rue doth proſper much, and becometh ſtronger, if it be ſet by a Fig-tree: the reaſon is, becauſe the one draweth juyce fit to reſult ſweet, and the other bitter. So a Roſe ſet by Garlick, is ſweeter; becauſe the more fetide juyce of the earth goeth into the Garlick, and the more odorate into the Roſe.

* *See Sir* Fra. Bacon *in his Natural Hiſt. page* 101. *and* 102.

We will now conſider the reaſon of the extinction of Fire by Water, and, without prejudice, freely dilemmate upon the matter; that the true cauſe thereof may appear in its natural colours, without fuke or artifice.

If

If water quench fire by in-
pulsion of contrariety, th
contrariety must result e
ther from their elementa
forms, or from contra
qualities from thence
mergent: but not from the
elementary forms, becau
they do oftentimes coëxi
as is demonstrable in l
quid *Bitumen* or Petrol
um, spirit of Wine, *&c.*
And if from contrary qu
lities, *viz.* cold & moistur
it should be either fro
cold alone, or from mo
sture, or from both tog
ther: but not from cold, i
that boiling water quench
eth fire sooner than ice; no
from moisture, because a
is moister than water: no
from both together, be
cause air in winter-time i
both

both colder and moiſter than water.

The true cauſe is meerly accidental, *viz.* the privation of air; for fire is preſerved by a continual and violent circulation of air: of which being wholly deprived, it cannot exiſt one moment. For not only water, but every thing elſe that preventeth and ſeparateth the air, putteth out fire, as we ſee in iron furnaces, wherein Char-coal-fires are made for ſome ſpecial uſes of the Apothecary; there is a door, by which they can, by opening and ſhutting of it gradually, augment or diminiſh the fire at pleaſure; and, without water, only by keeping the door cloſe

ſhut,

ſhut, wholly put it out. S
that whether fire be ſm
thered in a furnace ,
drowned in water ,
dampt with earth, it is ſu
focated for want of air.

Having premiſed the
disjointed notions in th
ſurvey of the Macrocoſm
or the world *in folio*
wherein we cannot but ob
ſerve the neereſt affinit
that may be between a
* actives and their imm
diate paſſives ; we com
now to diſcourſe of man
who is the world in a le
ſer volume ; wherein, i
like manner, we ſhall ob
ſerve the like affinity in e
very action performed up
on man's body : whethe
the body be agent, conver
ting what is ingeſted, to it'
nutri

* *In effects that are produced out of cauſes* per accidens, *we make our exception.*

nutriment; or patient, being altered by medicaments.

The body in general converteth to its ſubſtance that which is moſt familiar unto it: *Ex iiſdem nutrimur quibus conſtamus*, ſaith *Ariſtotle*; and every part thereof aſſimilateth ſuch particles of diſtributed Chyle as have the moſt affinity with each part before aſſimilation.

That wherewith the Spleen is nouriſhed, is unfit for the aliment of the Lungs. And common ſenſe may inform us, that that which is convertible into Spirits, can never be aſſimilated by the bones: but there is neceſſarily required a potentiality in

the patient, to be habitu
ted by the agent.

Simplex elementum n
nutrit, ſaith the Philoſo
pher. The reaſon is, be
cauſe every Creature t
be nouriſhed hath diver
ſity of parts, which re
quire heterogeneity
matter, apt to be div
ded into particles an
ſwerable to the natur
of each part. As th
moſt aëreal part of ou
food refreſheth the ſpi
rits; that which is ſecon
darily aëreal contribu
teth to the nouriſhmen
of the ſecondary ſpi
rits; the rare and ligh
humid part next ſuccee
ding, ſupplies the exi
gency of the lighter hu
mors; and the more ter
reſtri-

reſtrial part miniſters to the groſs.

And ſo may we deſcant downwards, keeping ſtill a proportion betwixt the Agent and the Patient.

As the body acts upon the aliment, even ſo all medicaments do operate upon the body, *viz.* by a ſimilitude of ſubſtance.

That the parts of other Animals act upon the ſame parts of our Bodies, and in a more ſpecial manner, that the parts of man do operate with greater vigor upon man's body; it is not unknown to any experienced Phyſitian.

* Worms and *Millepedes* and all other creatures generated of putrefaction purifie the blood, by taking into themselves the putrid and excrementitious part thereof, and conveying it into the common sink of the body, the intestines.

* *with this following Apozeme I do usually Cure Fistula's in a short time. The worms and Millepedes I suppose to be the chief ingredients thereof, which conduce to the taking away that septick humor in the body, which is the cause of their cuniculation.*

℞ *Lumb. terr.* nº 12. *Milleped.* nº 40. *fol. rutæ* M iii. *Salviæ* M ii. *Buxi* M ſs. *Glycyrr.* ℥ ſs. *Piper long. Nuc. Moſch. ana* ℥ ii. *Coqu. in* ℔ viii. *Aquæ pluvialis ad tertias.*

Moſt Herbs which have ſtrong and ſtinking ſmels, as Eldern, Rue, Smallage, *&c.* do alſo purifie the blood, or maſs of humors con-

contained in the veins and arteries; by a certain putrefaction which is in them; which is the cauſe alſo of their ingrateful and fetid ſavor.

Bones, which are indurated Flegm, diſſolve and ſuppurate œdematous tumors, which are generated of Flegm: *viz. Ganglion*, *Struma*, and *Scrophula*. The beſt preparation thereof for outward application, is *Stercus caninum*: which is alſo ſomtimes effectual in a Squinancy, although a mixt tumor. But doubtleſs it's operation is chiefly upon pituite: for in its attempt to incorporate with pituite, whoſe lentour and tenacity preventeth the ſuppuration and diſſoluti-

on of the tumor, the pa
become ſeparated, and t
government diſſolved.

Bones, inwardly exh
bited in powder, cure t
Epilepſie and quartain A
gue, diſeaſes generated
Flegm and viſcous humor
But chiefly, the Bones
man: and in a more eſp
cial manner, the *cranium*
conduceth to the Epile
ſie; and the thigh-bon
eſpecially that part whic
is neereſt the Spleen, mo
ſucceſsfully cureth invet
rate quartain Agues.

How all Catharticks o
perate upon humors lik
themſelves, it is generall
known: as Agarick upo
Flegm: Rubarb upo
Choler: Sena upon Cho-
ler adult, or Melancholy:

and

and black Hellebore upon Melancholy in a farther degree of Aduſtion.

As concerning the opinion of the Neotericks, that all purgers work alike upon all humors indifferently, only by extimulating Nature to excretion; it is grounded upon ſo weak a foundation, that it deſerves not confutation.

For although, upon the exhibition of Rubarb, yellow Choler alone be not alwayes preciſely purged; but other humors may alſo flow: yet this is no argument to prove that Rubarb worketh not chiefly upon Choler. For ſomthing muſt be allowed for the diverſity of parts in Ru-

Rubarb ; and somthing for the concatenation of humors. So the Loadstone draweth Iron, a heterogeneous body : many parts whereof , if separated would not be drawn by the Loadstone ; but, being firmly united with those parts which the Loadstone chiefly respects they are moved by consent.

Certainly the Ancients who had much experience of black Hellebore , delivered not unto posterity that it purged Melancholy upon the superficial speculation of it's colour (Signature being in former times not thought upon nor mentioned : except in an obscure manner, by one

one obſcure Author, who goes under the name of *Albertus Magnus*) but from continual and daily experience.

Worms, evacuated from the inteſtines of Children, dried and powdered, are a Remedy againſt Worms.

The Powder of a Stone taken out of the Bladder, given in white-Wine, diſſolveth the Stone.

The Powder of a Stone taken out of the Gall of an Ox, given alſo in white-Wine, cureth the yellow Jaundice, by entering the Bladder of the Gall; whoſe obſtruction by Flegm is the cauſe of that diſeaſe.

Urine drunk, provoketh urine: But eſpecially the urine

urine of him that drinket
it.

The Bone taken out
a Stagg's heart, is a gre
Cordial.

The Lungs of a Fox
reckon'd up amongſt othe
Pulmonical medicament
to contribute much to
wards the Cure of
Pthiſis, or Ulcer in th
Lungs.

The Liver of almoſt an
Creature, ſtoppeth the He
patical Flux.

The Blood of him tha
bleedeth at the Noſe, pre
ſently drunk, doth imme
diately ſtay his bleeding.

The Blood of a Wound
bleeding kept cloſe to the
wound, with linen cloaths
and convenient ligation,
proves more ſucceſsful to
the

the ſtanching of the blood, than any reſtringent Powder whatſoever.

The laudable quitture of a green Wound, Strume, or any manner of Ulcer, not wiped from the ſore, but kept thereto for the ſpace of two or three days, doth both * incarnate and cicatrize better than any other incarnative or Epulotick.

* *If this Obſervation were more taken notice of amongſt Chirurgions, they might become more ſucceſsful in what they undertake: For, to temper much with a green Wound, Strume, or Ulcer, after it is brought to ſuppuration, doth but diſturbe nature; and by vexing, renew the ſore.*

Capillary Herbs, as Maiden-hair, *Adianthum Album*, &c. deoppilate the Capillary veins.

Liverwort conduceth much

much to the Cure of He
patical diſtempers.

Lungwort imitateth th
Lungs in white ſpots ; a
alſo in rarity and laxity o
ſubſtance: and doth accor
dingly apply it ſelf to th
Lungs in its operation.

The Roots of *Satyrio*
or Doggs-ſtones, repreſen
the Teſticles in figure, an
are famous for their exti
mulation to venery.

Scrophularia healet
Strumes and Scrophula's
whoſe Root hath the lik
Effigies: As *Matthiol*
ſaith, *Huic radix magn*
Alba, *undique Strumoſa*
unde fortè Scrophulariæ n
men traxit.

Pollypody, which i
blackiſh in colour, and ful
of Schirrous tubercles
diſſol

diſſolveth the ſmall inward ſchirroſities of the Spleen.

I cannot but take notice of this following artificial Balſom, *which I much uſe*, which rectifies the nerves, whether paralytical or convulſive, or after what manner ſoever diſtempered. I know in general, that *Nervus gaudet calido & ſicco*. Yet I cannot but aſcribe much to the Sarſaparilla, which doth exquiſitely reſemble a Nerve in equality of magnitude and figure, as alſo in its outward tunicles, and inward medulloſity. Certainly the Sarſaparilla doth *ex proprietate ſubſtantiæ* immediately make its application to the Nerves, and uſher in its own qualities,

and the others also. *The artificial Balsom is as follo-weth:*

Take of the best Sarsaparil-la cut and sliced ℥ iii. *infuse in a pint of the strongest spi-rit of Wine, in a Glass clo-ser stop'd with a Cork and blad-der: Let the infusion con-tinue so long, until the spir-it of Wine become of a perfect golden colour. Then strain it and put to the strained liqu-or Gum of Guaiacum powder-ed* ℥ ii. *natural Balsom* ℥ i. *stir them very close: and shake up the Glass once or twice a very day until the Gum is perfectly dissolved. Use it out-wardly: and give it inward-ly half a spoonful at a time, in every draught of Beer the Patient drinks.*

Wood

Wood-ſorrel hath the exact figure of a heart: and is experimentally known to be moſt effectual in cardiack paſſions.

Galiopſis, which is a kinde of dead Nettle, hath alſo its Leaf figured like a heart; and is experimentally known to conduce to the Cure of the paſſion of the heart.

Wilde Bugloſs, or *Langdebief*, which is in Engliſh *Oxtongue*, is figured like the Spleen: and doth in like manner conduce to all Splenetick affects.

Pilewort or Figwort is like unto a Pile, Hemorrhode, or Fig *in ano*: and ſurpaſſeth all things elſe in the Cure of the ſame.

Knotgrass, which is a Herb full of joynts, representing the joynts of man, strengtheneth feeble joynts in a most miraculous manner.

Although these, and such like, be most signal; expressing themselves in large characters: yet all other Herbs, and all things else have some way or other to demonstrate their faculties to an ingenious indagatour; and point at the objects whereupon they are prone to operate. As Herbs that are * porous and downy, seem to consist much of aëreal parts; wherefore we may denominate them to be Pulmonical. All things that are † odoriferous and aro-

* As Gnaphalion, Horehound, Scabious, Coltsfoot, &c.

† As Musk, Ambergrise, Lignum Aloes &c.

matical, must needs be supposed to be full of spirits: and therefore Cordial.

Those things which have sensibly neither * taste nor smell, may be conceived to be of thin and subtil parts: and therefore fit to supplant and undermine Diseases which cannot be overcom'd by open and manifest assault.

I could expatiate farther, by exhibiting the demonstrations of the virtues and inward endowments of Simples from their * tastes; as whether insipid, sweet,

*As China, Sarsaparilla, &c.

*As all bitter things conduce to the Hearing; being also like, in taste, unto that gummous Matter which issueth out at the Ear, commonly called Ear-wax. So Salts cleer the Eye sight, representing in taste that saline humor which floweth from the eyes.

sowre, bitter, austere, &c.
But, for brevities sake
which I chiefly, at presen
intend, I shall omit to par-
ticularize therein. Onl
in general we may ob
serve that Nature hath ma
ny wayes to express her a
bilities; and offer unto
man, ingrateful man! he
service.

I could enumerate di-
vers other Simples which
have more superficial signa-
tures: But I shall refer
thee, Courteous Reader,
to the reading of *Crollius*
de signaturis; which is in
the end of his *Basilica Chy-
mica:* it being in no wise
agreeable to my disposition
to write over again what
hath already been written
by another.

Having

Having now considered the body acting, wherein consists the prophylactical part of Physick; as also the body suffering, which contains the Therapeutical part thereof: If it appear to the indifferent judicious reader, that in both these there is a similitude of substance betwixt the agent and the patient; this doctrine of Signature may serve as a pair of Spectacles to the Republick of Medicine, to examine by autopsie the dubious Positions of Controvertists: and remore superficial to our intellect

* *As whether the cause of the Epilepsie be tough Flegm, or a thin Vapour, may be decided by the use of Membranes and Bones to the cure thereof*; viz. Cranium humanum, *and* Pellicula interior ventriculi Galinæ: *which are both indurated Flegm.*

tellect the profound Theo-
rems of cogitabund men.

It may ſerve as a Key to
unlock Secrets; it may be
a means to unriddle My-
ſteries: and bring private
Receipts of ſpecifical me-
dicaments, into the com-
mon Theatre of Phyſick.

It may advance the art
of Medicine to the know-
ledge of the virtues of moſt
Simples *à priori*.

It may indicate unto us
the true cauſes of thoſe
actions which the Anci-
ents, by reaſon of their ig-
norance thereof, were con-
tent to refer to ſympathy
and antipathy. And, in a
word, it laies down a moſt
ſure foundation and
ground-work whereupon
Phyſitians may build ſuch
noti-

notions of causes, as the effects thereof may be genuine and cognate, answerable to their expectations.

Having traced Nature in all her footsteps, and taken a survey of what variety of action and passion is usually celebrated by Minerals, Vegetables, and Animals amongst themselves; and observed after what manner, and how, they become either officious or destructive unto man; we cannot but acknowledge, and admire, a most absolute uniformity coëxisting with all possible variety. Insomuch that any one body is able to demonstrate the nature of all bodies: and any one atome of

of that body, ſufficient t
illuſtrate all the variety o
natural actions of th
whole world.

Each atome is figure
like unto that body where
of it is a ſimilar part. Fo
figure, even as quantity, i
due unto all bodies: an
ſuch a figure to ſuch a bo
dy, whether diminutive, o
of greater bulk.

Each *atome hath ſpi
rits which, as voluntar
Embaſſadors, paſs and re

*we underſtand an atome, ſecundum quid. For we know that it is impoſſible that there ſhould be in rerum naturâ, an atome abſolutely and properly ſo called.

paſs to, and from, othe
affine effluviums, at a de
terminate diſtance, through
the common *Menſtruum* o
Spirits, the air: and do ei
ther

ther attract some other effluviums to encrease the bulk of their diminutive body; or else they do yield themselves to another body, and serve as wings to flie away with their atome into the pores thereof, which have an apt figure to receive it. For Nature, in in her section of a body into atomes, would not cut true, if she should not leave her blanks, *viz.* those intermediate spaces betwixt the atomes which we call pores, disterminated also according to the figure of the body. As for example, If a solid triangular or quadrangular body be divided wholly into particles agreeable to its own figure, *viz.* into small triangles or qua-

quadrangles; and if the parts be placed at equal distance one from another so that the whole body keeps ſtill its figure: the intermediate ſpaces muſt neceſſarily reſult either tri-angular or quadrangular according to the ſection of the body. So that, beſide the enumeration of exam-ples, it may appear by Ma-thematical demonſtration and it is eaſie to prove by Syllogiſm, That the in-corporation or mutual in-troſuſception of bodies and the operation of one body upon another, do de-pend wholly upon the af-finity which is betwixt them. For if the idiotiſm of figure prodeed from the idioſyncraſie of a body

bodies

bodies of like nature and temperament, must necessarily have like Figures, from whence their Pores and Atomes are also alike.

Each Atome hath a subordination and diversity of Spirits, answerable to the heterogeneity of its parts, which serve as Officers to keep the peace, and to defend the little Commonwealth thereof from destruction by Anarchy.

Each Atome hath a magnetical virtue at some distance, either to draw, or to be drawn by, a body like it self.

There must necessarily be imposed to each Atome a period of its life, being, and individuality, by the same way and means whereby a

body of the greateſt bulk
deſtroyed: for in its attr
ction of matter convenien
for its nouriſhment, it can
not chuſe but draw ſome
thing, which in time mu
prove deſtructive to it; ſuch
diverſity of parts is there in
each particle of Earth, Air
and Water, and much more
in all mixt bodies: if its
diſſolution happen ſooner
then to other Atomes of
like nature, we may pro-
perly ſay, That it had con-
tracted ſome diſeaſe, which
was the cauſe of its deſtru-
ction. Which diſeaſe, ac-
cording to the time of its
duration before execution,
may be denominated to be
chronical, acute, or pera-
cute: and if in a very ſhort
time it die, we may ſay, It
was

was poyſoned. For certainly, poyſons differ from diſeaſes peſtilential and peracute, no otherwiſe then theſe differ from acute diſeaſes, *viz.* onely in intenſeneſs and remiſneſs.

Each Atome hath periodical fermentations, and ebbings and flowings, ſympathizing with the Aſpects of the Moon to the Sun: as alſo other reciprocations anſwerable to the Aſpects of the other Planets amongſt themſelves. In a word, Every Atome is a World within it ſelf, containing as much variety of action and paſſion as the whole World beſides; conſiſting of divers parts which are governed by the ſame Laws and Statutes as is the

Universe : every par
whereof hath divers waye
to expres the goodnes
and wisdom of him tha
made it : and much mor
the whole Atome.

Τῷ Θεῷ μόνῳ δόξα.

FINIS.

Man in Paradise:

OR, A

Philosophical Discourse

vindicating

The Soul's Prerogative

in discerning the

TRUTHS

(2)

OF

CHRISTIAN RELIGION

with the EYE of

REASON.

Printed at *London* by *James Cottrel.*

Man in Paradiſe.

SUch is the excellency and original of Man's Soul, brooded and hatched by the all-enlivening breath of God, faſhioned by Divine artifice after the Idea and moſt perfect exemplar, conceived firſt in the minde of God, whoſe architype it doth faithfully reſemble: ſuch, I ſay, is its excellency and noble extraction, that the contemplation hereof

cannot chuſe but heighten our ſerious thoughts into admiration, and tranſlate the conſiderate minde into an extaſie. For whatſoever excellencies the Great Monarch of Heaven and Earth hath ſcattered and diffuſed amongſt the lower ſpecies and degrees of creatures; all theſe hath he concentred, collected, and moulden together in mans Soul; that by union, whoſe property it is alwayes to add virtue and efficacy to the things united, they might become more perfect here, then in the creatures ſingly, and, καθ' ὑπεροχὴν, ſuper-excellent.

The natural abilities, which are the meaneſt of the Souls endowments, and as

as it were, the dregs of all the rest, what lustre and splendor do they shew in their sweet harmony, order, disposition, and sufficiency to attain the end for which they were bestowed?

No sooner hath the Embryon all its parts and Organs woven of fine spermatical threeds, by the industry of the plastick or formative virtue, but it receives from this divine particle of Air, *vim nutritivam*, a nutritive faculty, to maintain the substance then begun: *vim auctricem*, an augmentative power, to encrease and bring it to a just quantity and bulk, that the Palace wherein this noble Prince, the Soul, is to reside

side, may be compleatly built, and furnished with necessaries fit to entertain so great a Majesty.

These powers have other subordinate faculties, as careful and thrifty Handmaids, waiting upon them; wherein you may see the œconomy of a well-ordered house. There is an attractive faculty, as a hand, to pull nourishment in; and a retentive, to keep carefully what is gotten. A concoctive, to fit and prepare what is so retained, for the use of the whole body; which concoctive hath also a distributive faculty, as another subordinate Handmaid under her, whereby there is performed a just *anadosis*, or distribution of mat-

matter to each ſeveral part according to its particular exigency. And under all theſe, there is an expulſive faculty, which ſerves as a drudge to carry out of the body the feculent part, or *caput mortum*, wherein there is no convenient chyle remaining; as alſo, to make way for new matter to be contained, and then concocted, as was the former.

Thus have we that pattern and Idea which all well-ordered Families, and well-compoſed Commonwealths do imitate and follow.

Yet notwithſtanding, the fabrick of man thus kept, would in time decay, and the ſpecies utterly periſh,

unless to prevent this, a generative power were also implanted in him. In this the Philosopher acknowledgeth, Θεῖον τι, a Spice of Divinity; in emulation of whose eternal continuance, Nature, whose strength cannot maintain a solitary *individuum* to eternity, by this help preserveth the specifical unity, and so compleateth her desire.

Here I would ask, With what curious Pencil this plastick power draws forth the lineaments & features of that body whose structure drew the Psalmist into such admiration? *Wonderful hast thou made me behind and before.* With whom doth it consult, to assign a due station and place for every mem-

member, leaving no chasme or gap unfilled, and superadding nothing superfluous or in vain? What *Euclide* or Master-Geometrician doth it ask counsel of, to give a fit proportion, a just dimension, and perfect Figure to every part? by what Arithmetick doth it count the number of the parts, and then by certain paralellisms of extuberances behinde and before, doth so counterpoise the whole body, that the countenance of man, and onely man, may be erected towards Heaven, there to behold his image as in a glass; whilst all other Creatures look prone upon the Earth, out of which their earthy souls were first extracted?

Pronáq; cum ſpectent animalia cætera terram,
Os homini ſublime dedit: cœlumq; tueri
Juſſit, & erectos ad ſidera tollere vultus.

The ſenſitive faculties are ſublimed to a higher pitch, and may elevate our minds to a higher degree of admiration. Who cannot but wonder at the ſwiftneſs of the ſenſible ſpecies poſting with all ſpeed to the ſenſe, and the quickneſs and readineſs of the ſenſe to receive it? here you may ſee a vaſt mountain in a moment of time, contracted into a ſmall model, and dwelling in an angle and corner of the eye. Who can-

cannot but admire the faithfulness of the sensitive Organs? who no sooner receive, but transmit their respective species, sending them immediately to the common sense, as into some Common-councel-house, where the busie imagination, by spelling, joyning, and compounding them together, reads a Lecture to the appetite to prove its assent or dissent, whilst other species are commanded to their Cells, and reserv'd in the store-house of memory till need require them? Look back, and you may see the pellucid coats wherewith the eyes are covered, the clear waters wherewith they are bedew'd, the winding laby-

rinth wherein the ſound received into the ear muſt wander, till, beating upon that drum-like membrain which through the ingenite Air propagates the continued ſound, the ſenſe, by a μεσιτύμος, interceding, is married to the object: look forward, and you ſhall ſee the appetite no ſooner awaked, but the locomotive faculty, a moſt obedient ſervant, puts the decree in execution; earneſtly proſecuting that good, or flying that evil, which the affection for that time preſident ſhall diſpoſe unto. In the mean time the paſſions, as love, joy, hope, anger, fear, grief, &c. as Hand-maids, are ſubſervient, according as they are re-

respectively concerned in the object apprehended, whether good or evil, past, present, or to come. In this sweet agreement, we may compare man's Soul to an artificial Lute, and these to be the strings of it, upon which it playes such ravishing Tunes, as would drive the considerate ear to an astonishment or plain extasie. *Anima creaturarum inferiorum compendium: centrum in quod omnes perfectionũ lineæ concurrunt: speculum in quo suam quæque creatura faciem, sed longè pulchriorem, contempletur: ecchо mirabilis, quæ solitarias nudasq; voces a creaturis, aliis sigillatim expressas, multiplicato & suaviori sono refert.* The Soul is an abstract of in-

inferiour creatures: a centre wherein all the lines of perfections meet: a glass wherein each creature may behold its face, but much fairer: an admirable eccho which carries back the naked and solitary voices of other creatures, by them singly expressed, in a multiplied and sweeter sound.

But what are all these, compared with the rational powers of the Soul? what is the sense, which traffiques onely with gross bodies, and qualities from thence emergent, compared with reason, by which the Soul negotiates with Angels and immateriate beings, and by metaphysical and and abstruse notions, wings it self up into the arms of him

him who breath'd it firſt into the body of man?

In this upper room and higher loft of the Soul's reſidence, we may contemplate the Soul, as a Monarch, wiſely reſtraining or giving liberty to the miſunderſtanding affections according to the rule of right reaſon. Here have we man ruling in man, dreſſing and cultivating man, as another Paradiſe, wherein is all poſſible variety, yet no confuſion, no ataxy or diſorder, no paſſion; contradicting one another, or tyrannizing over reaſon; no diſturbance of minde, no diſtemper of body, but a moſt admirable harmony of all things in the whole univerſe of man.

Rea-

Reason is that Sceptre whereby the Soul doth rule without tyranny, the will and affections. Reason is that rod wherewith the Soul is kept in awe to obey without servile fear, the great Monarch of Heaven and Earth.

By reason, the Soul discerns that there is a God; drawing one Argument from the Creation of the World, which either did exist of it self, or was produced by another: but it could not give a being to it self, seeing that it is repugnant that any thing should be the cause of it self. Therefore the consequence is necessary, that the World was made by another; and, such another,

as

as was the efficient cause thereof; not produced by any other former efficient cause, but was of himself, and by himself from eternity: which can be no other but God.

Another Argument the Soul draws from the necessary dependence of a finite being upon an infinite: for every thing in the World is finite, both in respect of its essence and efficacy. Now every thing that is finite must necessarily be limited by another, seeing it is impossible that any thing should give bounds to it self: and there being not in things finite a progress to infinity, we must at length come to some certain being which is not li-

limited by another, but is of it self essentially and virtually infinite: which can be no other but God.

A third Demonstration is taken from the necessary dependence of a secondary cause upon a first: for unless we do here also grant a progress to infinity, which is absurd; in ascending the scale of subordination of causes, we must at length meet with one primary both efficient and final cause, having no other cause superiour or before it; which is only God.

A fourth Demonstration is taken from the necessary dependance of a contingent and temporal being, upon

upon an absolutely necessary and eternal being: for that which is temporal and contingent, was not alwayes, but commenced in time, and had a beginning of its duration. Wherefore seeing it is absurd, to grant that there was once nothing, and that which afterwards was gave unto it self a beginning to be; we must conclude, that there was alwayes an absolutely necessary, and eternal being without all beginning; which is onely God.

A fifth Argument the Soul useth to prove a Deity, is the necessary dependance of all things that are good in an inferiour order, upon some

primary and chief good: for we see amongst all things in the world which are good, some are more, and others less good. Now seeing that all things are such more or less, according as they do more or less participate of that which is most of all such; it follows from hence, that there must necessarily be some Fountain of good, from whence all other goods do flow, as offsprings thereof; by which they are also measured: and this can be none other then onely God.

Not onely these, but many other rational Arguments the soul useth, to satisfie her self fully in this Truth; as, the general consent

ſent of all people and Nations; the dictate of Conſcience, when there is none to accuſe; the goodly fabrick of the world; and, the continued Order of all things preſerv'd in their firſt ſtation, through all the viciſſitude of generation and corruption; intimating a wiſe Reſour and Governour upon whoſe nod and direction all things depend.

No ſooner doth the Soul by ſuch-like Arguments thorowly convince her ſelf that there is a God, but this heavenly creature, wing'd wit Reaſon, ſoars yet higher, endeavouring to ſee God's face, and to know what God is. Here ſhe approaches: but ſuch

is the transcendent splendour of his bright Majesty, that she judgeth it impossible to look God in the face, or to know *a priori* what God is, as *Cicero* saith in his first Book *De natura Deorum*, under the person of *Cotta: Rogas me quis & qualis sit Deus: auctore utar* Simonide, *de quo cum quæsiviſſet hoc idem tyrannus* Hiero, *deliberandi causa ſibi unum diem poſtulavit: cum eadem ex eo poſtridie quæreret, biduum petiit. Cum ſæpius duplicaret numerum dierum, admiranſq; Hiero, quæreret cur ita faceret? Quia, inquit, quantò diutius conſidero, tantò mihi res obſcurior videtur.* You ask me who and what is God: I will use the speech of *Simoni-*

monides, who, when King *Hiero* asked him the same question, desired a days time to deliberate concerning it. The day after, when he asked him again, he desired two days. Having in this manner divers times doubled the number of days, *Hiero* wondring at him, asked, Wherefore he did so? Because, saith he, the longer time I take to consider upon this matter, the more obscure it appears unto me. And indeed, those Arguments are infallible which are usually brought for this Opinion, *viz.* that it is impossible for the Soul to know God *a priori*.

Yet though she cannot see his face, she hath leave

granted her to behold his back-parts: though she cannot strictly define the Deity, yet she may in some maner describe it: though she cannot attain to any knowledge of God by fetching Arguments *a priori ad posteriùs*, from that which went before to that which follows after, from the cause to the effect, from that which is insensible to that which is sensible; yet she may argue *a posteriori ad priùs*, from that which follows after to that which went before, from that which is corporeal to that which is incorporeal, from that which is compound to that which is simple, from that which is temporal to that which is eternal, from that which

which is finite to that which is infinite, from that which is natural to that which is supernatural, from the effect to the first efficient cause. By this way of argumentation the Soul makes a description of the Godhead, and, either by way of negation or transcendence, attributes that unto God, which can in no wise, without absurdity, be attributed to any of the creatures: as, that he is *actus purus*, a pure act, without all potentiality; *simplicissimus*, most simple, without all composition; *fœlicissimus*, most happy: with many other. The very Heathen Philosophers, as *Cicero*, *Aristotle*, and *Plato*, by the onely light of nature,

ture, have left such sentences in their writings, as may clearly demonstrate the Soul's abilities in this kinde. *Aristotle* in his twelfth Book of Metaphysicks, saith, That God is *vivens, æternus, & optimus*; living, eternal, and transcendently good: and a little after, That he is *substantia æterna, immobilis, magnitudinis expers, indivisibilis, infinita, impassibilis & immutabilis, a sensibus separata. An eternal substance, immoveable, without bulk, indivisible, infinite, not capable of suffering or of alteration, separated from the senses.* *Plato* likewise in *Timæo*, and in his Book *De Legibus*, saith of God, That he is *Genitor Universitatis*, the

the Begetter of this Universe: bonus, & causa bonorum omnium; *good, and the cause of all good things.*

That very Attribute which Christians do, κατ' ἐξοχὴν, after a more special manner ascribe unto God, *Cicero* hath left in his writings, saying, as we say, That God is, καρδιογνώστης, *the knower of the heart.* He saith in * one place, *Obscurum Deo nihil potest esse:* and in * another place, *Ignorare Deus non potest, quâ quisque mente sit.* The same Author, by the onely light of nature, hath contemplated God in the most happy fruition of himself, as also in his providence towards the world, and hath expresst himself in a most Christian-like

* 3 De nat. Deorum.

* 2 De Divin.

like manner in both these respects. As touching the fruition of himself, he saith, *Ea est Dei vita, quâ nihil beatius, nihil omnino bonis omnibus affluentius cogitari potest: nihil enim* * *agit, nullis occupationibus est implicatus, nulla opera molitur: sua potentia & virtute gaudet, habet exploratum fore se semper tum in maximis, tum in æternis voluptatibus. Such is the life of God, than which nothing is more happy, nothing in the world can possibly be thought to abound with more good things: for he doth nothing; he is implicated in no businesses, he undergoeth no labour, but enjoyeth his own power and virtue; and knoweth certainly, that he shall alwayes be in transcendent*

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enu-

enumerated, may ſuffice to vindicate the Soul's Prerogative, as touching the knowledge of God in his Attributes; I ſhall wave all maner of enlargements, and purſue my intended brevity.

To know God in his Attributes, is a neer approach to the Deity; yet the rational Soul comes ſtill neerer: firſt, prying about his eſſence, then returning to her ſelf, and contriving which way ſhe ſhould know more; at length ſhe ſaith within her ſelf, *Operatio ſequitur eſſe*; *action depends upon being*. Then ſhe buſies her ſelf in the contemplation of God's actions, which, ſaith ſhe, are either immanent or tranſient:

ſient: the immanent actions of God, are ſuch as are perform'd within himſelf without reſpect had to the creatures, whereby he is ſaid to know himſelf, and to love himſelf; as *Scaliger* ſaith, *Deus generat ex ſeipſo, in ſeipſo ſui ipſius intellectionem, eodem modo, eandem equalem ſibi.* *God doth from himſelf begat an underſtanding of himſelf in himſelf, after the ſame manner, the ſame equal to himſelf.* Here the Soul takes notice of a reflection of the Deity upon it ſelf, and is ſublim'd into the ſuppoſition of a Trinity: for whereas God doth conceive and know himſelf, he doth beget a moſt perfect image of himſelf, from whence alſo proceedeth a moſt per-

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fect love of himself. Now seing there is nothing in God, which is not God; both the image of God, and the love of God seem to be distinct * *Hypostases* or subsistences of the same essence with him from whom they do proceed,

* *Vocabulum Græcum, ὑπόστασις, multifariam accipitur; & inter varias ejus acceptiones aliquando sumitur pro essentia entis: quo sensu Patres Concilii* Sardiensis *censuerunt, ut est apud* Theodoretum *in Ecclesiastica Historia,* lib. 2. cap. 8. *unam esse hypostasin Patris, Filii, & Spiritus Sancti. Verum enim vero ὑπόστασιν pro supposito naturæ intelligentis haud obscuri Authores accipiunt: quo sensu Græci Patres in divina essentia tres hypostases esse asserunt;* & Dionysius Areopagita, *qui Apostolorum coætaneus fuisse perhibetur, in* lib. *De Cœlesti Hierarchia, vocat divinam essentiam unitatem, τελεσιυπόστατον, hoc est, in tribus hypostatibus subsistentem.*

as if an eye should see it self: there is first the eye seeing; secondly, the eye seen,

seen, or at least, the image or species of that eye seen: from which action of seeing, there must necessarily proceed a desire of enjoying; *for every action hath its end.* This comparison of the eye doth in some sort adumbrate the Trinity; yet by shewing how far short the comparison is, the true notion of the Trinity may be more clearly demonstated. The Eye cannot see it self, but the Deity cannot but behold it self; there being no object beyond it, or extraneous to it. *God doth primarily see and know himself: But secondarily, the creatures, who live, move, and have their being in him.*

The Eye doth not always

see, but doth in time begin, and afterwards cease to see: but the Deity cannot but alwayes behold and know it self; and cannot but subsist in the eternal contemplation of it self.

If we should grant that the eye could see it self; yet in propriety of speech, we must deny our supposition; for the Eye sees not the naked essence of any thing, but a certain accident, *viz.* the intentional species: but the Deity is essentially beheld of it self, reflecting no other species or image from it then its naked essence, whose perfection is such, that it cannot but subsist eternally beheld and contemplated by it self.

From

From the reflection of the Eye upon it self, there can proceed onely an appetite of enjoying: but from the reflection of the Deity upon it self, there cannot but proceed an absolute fruition. *Actiones feruntur in bonum*, saith the Philosopher: from the reflection of an eye upon it self, there can onely proceed *bonum desiderii, a good of desire:* but from the reflection of the Deity upon it self, there cannot but proceed εὐδοκία, or *bonum complacentiæ; a good of complacency.* After this manner doth the Soul discourse freely & ingenuously within her self; I mean the rational Soul not clouded with sensuality, nor straight-

ned and girt with prejudice. Then doth she conclude, that there are three necessary distinct subsistences, yet but one essence of the Deity; or that the Deity, which is essentially one, is subsistentially three. The Deity doth necessarily subsist, first, in the eternal contemplation of it self; secondly, it doth subsist eternally, contemplated by it self; and thirdly, it doth subsist in an eternal complacency of it self: yet are there not three eternals, but one eternal; because the notion we have of eternity excludes plurality: neither do we conceive the first, second, and third subsistence, to be one before ano-

another in time or duration, becauſe eternity is indiviſible, having neither priority nor poſteriority; but onely by a priority of order or diſpoſition of their relation. When we ſay that God is merciful, or that God is juſt, we ſpeak improperly or ἀνθρωποπαθῶς, *after the manner of men*; there being no real diſtinction betwixt God's mercy and his juſtice. But when we denominate the Deity to ſuſiſt contemplating or contemplated, *&c.* we ſpeak * properly and abſolutely. Where-

* *Scientia ſeu contemplatio proprie competit divinæ naturæ, & improprie tribuitur creaturis: notitia enim noſtra eſt obſcura & imperfecta, divina vero eſt perfecta & abſoluta. Multo magis ab æterno in æternum ſcire & contemplari Dei proprium eſt, quod nullo modo de creaturarum perfectiſſima predicari poteſt.*

fore

fore, although these three subsistences be all concentred in the Deity; yet they are * distinct each one from the other. In that they do susibst invisible in themselves, and really distinct from each other, we may properly call them persons: † for a person according to Philosophers, is a rational or intelligible subsistence distinct from others, and indivisible in it self.

**Distinguntur ab invicem, quia ad invicem referuntur. Ratio enim formalis relationis est semper supponere aliud cui unumquodq; relatorum referatur. Quemadmodum* Aristoteles, Πρός τι δὲ τὰ τοιαῦτα λέγεται, ὅσα αὐτὰ ἅπερ ἐστὶν ἑτέρων εἶναι λέγεται, &c. *Et infra subjungit,* φανερὸν ὅτι πάντα τὰ πρός τι πρὸς ἀντιστρέφοντα λέγεται.

† *Persona est substantia individua, intelligens, incommunicabilis. Hæc definitio a* Zanchio, lib. 1. *De tribus Elohim, & uno Jehova,* cap. 2. *ex communi Patrum Latinorum consensu affertur.*

Hither

Hither is the Soul arriv'd, *viz.* to the knowledge of three persons in one essence of the Deity; or, to the acknowledgement of a Trinity in Unity, by the consideration of God's immanent actions. Now doth she pass from hence, unto his transient actions, which are the Creation of the World, and the preservation thereof. Here she doth premise, that the world was not from eternity, but did commence with time; as also, that there could be no first matter * eternally coexisting with the Deity. Moreover, she doth presuppose that it would be absurd either to affirm or grant that the Deity did act positively

* *Absurdum enim esset* αὐθυπαρξίαν, *absolutam æternitatem & essendi necessitatem alicui nisi soli Deo tribuere.*

ly upon nothing; although before the Creation of the world, there was besides God, privatively, not any thing. There was before the Creation of the world, one onely absolutely necessary infinite Being, *viz.* God, who by reason of his infinity and absolute perfection, could perform no action absolutely transient: neither had he any object besides himself to act upon. Time, and place, or finity might have then been denominated nothing, it being contradistinct to infinity, or a negation of that infinite being, which did onely then exist. Wherefore, time and place before the Creation of the World, could never have been

been * conceived or willed by the Deity; unleſs he had conceived and willed himſelf, together with time and place. So that it ſeems to the rational Soul, that time and place had its being by the Deities conception and volition of himſelf, together with time and place; which was the poſition of the word of his minde in time and place.

* *Nihil non eſt intelligibili niſi per notionem alterius de quo ſimpliciter negatur: ſed tempus & locus ante creationem mundi nihil erant: Ergo.*

Here is alſo ſo clear a Demonſtration of the Trinity in the Creation of the world, that it ſeems impoſſible to the rational Soul to have the true notion of Creation without the conceit of the Trinity: Inſomuch, that the Ancients, who were more

more profound Philoſophers, did expreſs the word *create* by an Hebrew word conſiſting of three Letters, *viz.* א *Aleph*, ב *Beth*, and ר *Reſch*, which ſignifie the Father, the Son, and the Spirit: which three Letters, by addition of their proper Vowels, either expreſt or underſtood, are a Verb of the Preter-perfect tenſe, בָּרָא, ſignifying, the Father, the Son, and the Spirit have joyntly acted, or, they have conſpired to act. This word, בָּרָא, *creavit*, doth in it ſelf ſufficiently expreſs the action of the Deity, ſubſiſting in a three-fold manner: yet the Ancients go farther, putting to it a word expreſſing the Deity in the plu-

Plural Number, saying, אלהים ברא, *Elohim bara*, the Gods have created, or rather, God as he is personally three hath created. *Hermes* a most profound Rationalist, who was therefore called *Trismegistus*, in his Book intituled *Pimander*, hath left a sentence to posterity, relating to the Creation of the World, as some do interpret; but as others do construe it, it doth onely express the Trinity. In this ambiguity, it is not difficult to decide the controversie, by affirming that *Mercurius Trismegistus* did, by one and the same sentence, primarily adumbrate the Trinity, and secondarily the Creation of the World. For God,

who is himself a pure and most simple act in the eternal contemplation of himself absolutely infinite, doth necessarily contemplate himself, coexisting with the world, or time and place: the World being an inclusion or parenthesis of infinity. The sentence is this: *Monas genuit monadem, & in se suum reflexit ardorem.* *Thomas* understands it to be onely related to the production of the world, supposing it to be analogical to these words of his, *viz.* *Unus Deus produxit unum mundum propter suiipsius amorem:* but most Philosophers say, that *Hermes* by ratiocination came to the knowledge of the Trinity, and

In 1 Part summe theolog. quæst. 32. art. 1.

and expreſt it after the aforeſaid manner. He ſaith not, *Monas produxit monadem*; but, *Monas genuit monadem.* Now the world may not properly be ſaid to have been begotten: for in the Creation of the World by his will, the World can in no wiſe be called *verbum mentis*, the Word of his minde; in that the world being nothing, could not have been conceived in the minde of God, had not he conceiv'd himſelf together with the World: ſo that God himſelf, being primarily conceiv'd of himſelf, is *verbum mentis Dei*, *the word of his own minde*; by whom all things were made, and without whom there could nothing

have been made, which was made; who, as he is conceived, is personally distinguished from himself conceiving, although he be essentially the same. The Soul, whose property it is to try all things, and by discourse, either to reduce her superficial conceits into impossibilities, and so pass them by as phantasmes, or else to prove them necessary, and then to retain and embrace them as eternal Truths, doth, by such-like preceding discourse, prove an absolute necessity of the eternal being of one God, whose every action is but one action, and that eternal: in which eternal action, which is also himself, who is *actus purus*, he hath eter-

eternally subsisted personally three; in which personal subsistency, he hath eternally created the World.

The Soul having contemplated the World *in fieri*, comes now to take a survey thereof, as it doth exist *in facto esse*.

In this place she doth not consider it, as consisting of such and such parts, or containing such and such particular creatures; but she onely looks upon it as a finite being, contradistinct to infinity: and first she discourseth the nature of time, defining it, according to common Philosophy, to be *mensura motûs Cœli per prius & posterius*. But being jealous, lest

she should impose upon her self, by a paralogism, and so be mistaken in the finding out of that most precious Jewel, which she so earnestly seeks after, *viz. Truth*; she rests not contented with this definition, but convinceth her self of the nature of time, by comparing it with Eternity.

Eternity is a duration without either beginning or ending, having neither priority nor posteriority, but indivisible.

Time is a duration having both beginning and ending, and is in it self divisible into priority and posteriority. Time, as time, whether we look upon all time, or the least parti-

ticle thereof, doth conſiſt of theſe two eſſential parts, *viz.* the later, and the former; which have their dependence upon a point or moment, in the midſt thereof. If then, before all time, there was one onely infinite being, who by the poſition of his Word in time, cauſed time to be; the rational Soul colleſts from hence, together with what is premiſed, that the Word of God was, in the fulneſs or midſt of all time, to impoſe a period to the former, and a commencement to the later time; or to conſtitute the eſſential parts of time, *viz.* priority and poſteriority, by being

being in the midst thereof. And seeing it is that middle point, which doth, by dis-joyning duration, give a being to priority and posteriority; we must necessarily conclude, that the Word of God, which is the second Person in the Trinity, not onely in his eternal essence, but also in his existence, in the fulness of time, was ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, *the beginning of the creation of God.*

Now the Soul comes to examine the nature of place; which, saith she, is that determinate and circumscrib'd *ubi*, wherein a body is contain'd; which can neither be

be named, nor rightly understood without the presupposition of a body; * insomuch, that it is impossible there should be a body which is not in place, as also, that there should be place which doth not contain a body: so that a *body* and *place* have a relative convertibility, the one to the other; and are so mutually reciprocated, that the one being granted, the other is necessarily presupposed.

* *Corpus a Philosophis dicitur esse in loco bifariam, sc. vel circumscriptive, quatenus ab alio corpore extrinsecus ambiente continetur: vel repletive, quatenus sua mole occupat & replet certum spatium locale. Priori modo quicquid est corporum excepto Cœlo supremo, localitatem habet. Posterieri autem modo de omni corpore simpliciter localitas prædicatur. Omne enim corpus est, quantum, & quatenus quantum, est extensum in longum, latum, & profundum: & quatenus est extensum, habet certum situm & distantiam partium: ac proinde certum spatium locale replet ac occupat.*

The

The Soul from hence collects, that if the Word of God did so exist in place as to give a being thereto; the Word of God did assume a body, which being from eternity conceived in the minde of God, as the onely Idea and platform of the whole creation, must necessarily be of the nature of the perfectest of bodies; which is flesh.

The Soul is now arrived to the incarnation of the Word. The Word, saith she, became flesh and dwelt amongst us; yet in such a Tabernacle as might be the patern of the great Temple, the World, *as also of other living Temples of the Holy Ghost.* Here she conceiveth, that though flesh in the

the general be the perfectest of bodies; yet not any manner of flesh could make a fit Tabernacle for the Word to dwell in, but such onely, as should contain all the variety of the whole world; which is the humane nature.

Here the Soul contemplates the Word incarnate to be Θεάνθρωπος, both God and Man, having a perfect humane body, and rational Soul personally united with his Divinity. This personal Union of the divine and humane nature of the Word, must necessarily be the immediate act of God; and consequently, that body which the Word did assume (although, as it was perfectly hu-

humane, it should necessarily consist of flesh and blood, & other such essential parts as do constitute an absolute humane body) could not be produced by generation according to the will of man, having no need of seminality to contribute unto it its plastick or formative virtue; not onely in that it was eternally conceived in the minde of God, as the Idea of the whole Creation; but also, in that it did exist in the fulness of time, which is the beginning of all time, according to the true notion thereof. In this moment or middle point, which gave time a being, which doth divide and couple time with eternity

nity, and doth dis-joyn and unite priority with posteriority, which is in a several respect, both time and eternity: I say, in this both temporal and eternal duration was the light created; in this fulness of time, was the Word incarnated; which Word incarnate is both God, and Man; the image of God, and the light of Man; and Man is the image or shadow of that light.

This at the first view may seem mysterious and profound: yet after a more inward scrutiny, it squares with the humane intellect, being pure quintessentiated and sublim'd reason: for time is so included in, interwoven with, and as it

were ſtrung upon eternity, that eternity is both the centre and the circumference, the poles and the axle-tree of all time: and according to the notion we have of time, together with its dependence upon, and connexion with eternity; we muſt neceſſarily grant ſome duration to be both time and eternity; wherein we imagine the firſt act of the Creation to have been performed. Which firſt act of the Creation, the rational Soul demonſtrates to have been the incarnation of the Word, as a cauſe; and the Creation of light, or the angelical nature, under the notion of an immediate effect: for even as the Word

Word by exiſting in time and place did give a being thereto, and by aſſuming a moſt compleat and perfect body, which being both elementary, vegetative, ſenſitive, *&c.* he did contribute eſſence to the Elements, Vegetables, living Creatures, *&c.* even ſo by the perſonal union and perfect conjunction of his divine and humane nature, (which perſonal union is to be conſidered before the humane nature alone, or thoſe other ſubordinate natures comprehended in it, *viz.* ſenſe, vegetation, corporeity) he hath created the Angels, which are a middle nature be-

twixt God and Man: so that the whole Creation seems to be a most perfect Scheme, Image, or Shadow of the Word incarnate; and all the variety thereof, in each particular, analogically received from his fulness. Although, *quoad nos*, the Word incarnate may seem to be the second *Adam*, who may seem to us to have existed in the world before him; yet *quoad Deum*, he is the beginning of the Creation of God, and the protoplast of mankind, after whose image Man was made. Who by the conjunction of his divine and humane nature, is the Supporter and Bearer of the whole world;

to

to whom; each Creature ows its being; by whom, as an efficient cause; by whom, as a final cause; and by whom, as λόγῳ τῆς οὐσίας, the world was made: and whithout whom, in each of these respects, was not any thing made, that was made. Who in his divine nature is ubiquitary; and in his humane nature, was, in the midst of time generally taken, conversant in the midst of the then habitable world; and in the very midst of time strictly taken, did, without doubt, locally descend, together with all the immateriate powers of the humane nature, into the bottom, centre, or midst of all circumference; which could not be, *except

* *Si unum corpus per aliud penetraret, sequeretur corpus non esse corpus, sed substantiam incorpoream quantitatis expertam: quod absurdum est, & manifestam implicat contradictionem.* Quemadmodum Damascenus l. 1. *Orthodoxæ fidei*, cap. 3. ait, Ἀδύνατον σῶμα διὰ σωμάτων διήκειν μὴ τεμνόμενον καὶ τεμνόμενον.

cept he should have put off the material and corporeal part of his humanity, not reassuming the same until his assent from the infernal pit. Now such must necessarily have been the * exact *crasis* or temperament of that most perfect and compleat body which the Word did assume; that it is conjecturable, that it might suffer and be deprived of its form, by solution of continuity, rather then from a-

* *Rationi consentaneum est eam fuisse ἐυτονίαν, corporis illius ἐυσάρκιαν, & ἐυχυμίαν, ut si omnia ossa ejus fracta fuissent, statim conglutinarentur. Probabile autem est tam balsamica poluisse vi humores illius corporis; ut vulnera in exterioribus inflicta mortem non conciliassent: sed innato corporis balsamo, humoribus, &c. illuc defluentibus sanari potuissent. Methodum igitur isthanc frustraneam frangendi ossa ejus omniscia recusavit providentia. Et ad vulnera quod attinet: previdit, ut non tantum exteriora infligerentur, sed ut ipsum cor lancea perfoderetur: ita ut ex ipso corde sanguis efflueret, & ab ejusdem capsula, sc. pericardio aqua dimanaret.*

ny

ny internal principles proceeding from a depraved habit or evil constitution: and being deprived of its form, it is probable it should be incapable of corruption, in that it is impossible it should have been produced by generation.

The Soul is ravished with the contemplation hereof, being not able to express a tythe of what she cannot but conceive: being so oppress'd and overwhelm'd with reason, that she cannot possibly utter her notions herein, except she had cloven tongues to multiply her expressions. For the Word incarnate is that All in All, both of finity and infinity, wherein are all the reasons of things, together

gether with their beings, concentred: whereby corruption hath a possibility to put on incorruption, and mortality to put on immortality. For, as his being in the world, caused the world to be; so the perfect conjunction and personal union of his divine and humane nature, which can never be disjoyned, giveth an eternal *precarium esse* to the whole humane nature; or a possibility to all man-kinde to enjoy an eternal being: yet must the whole world besides necessarily return unto its first nothing, whose existence is but as a *parenthesis* in infinity; in which *parenthesis* the two extreams, *viz.* Creation and Anni-

Annihilation must necessarily be equally distant from that point in the midst, wherein the Word did exist, to give an absolutely finite being thereto. At the dissolution whereof, it is necessary that the Word incarnate do actually exist in the world, to impose a period thereto (whose commencement did depend upon his actual existence therein) by recollecting into himself that scattered light, which is tutelary to the world, which was at first from him dispersed: before whom the whole world must necessarily be collected, together with the angelical nature, which is the next and immediate supporter thereof, and

and must be rolled up as a Book; and then being deprived of its tutelary light, must pass away as a Scheme; the glory whereof shall no sooner be reassumed into the Word, then reflected upon the humane ashes, to revive the same into an incorruptible and eternal being.

After this manner doth the rational Soul ascribe the Creation of the World to God, as the first efficient cause thereof: which one God, she doth demonstrate by reason to have subsisted personally three, in the very act of Creation: but in a more special manner, she doth ascribe the Creation to the Word, which is the second Person in the Trinity,

Trinity, whose actual existence in the world, gave a being thereto. In the contemplation whereof, she cannot but discern with the Eye of Reason, that all those mysteries which the holy Scriptures hold forth unto us, are not at all repugnant to Reason: As, that the Word was incarnated in the fulness of time, having been eternally conceived by the Holy Ghost: that he took upon him the humane nature: that he died by a violent death: that he descended into hell; with many others.

Having found out in the Book of Nature those mysteries which are expres'd in the Scriptures, she comes in the next place to observe whe-

whether those things less mysterious in the Scriptures, be not also written in the Book of Nature. In the holy Scriptures, which are the written Word of God, the Soul conceives her self chiefly concerned, as a rational creature: for there is no other creature in the whole world, except man alone, to whom the Scriptures do properly belong; before whom God hath set the way of good and evil, upon the onely account of rationality; having breath'd into him the breath of life, whereby he became a reasonable Soul: although all other inferior creatures do owe continual praises to God for their being; whereupon, they are

are commanded to observe the Sabbath, which is by God an appointed time of thanks to him for their Creation, wherein he is said to have rested; and is in the course of nature a pause, period, or full stop, wherein most actions do commonly terminate; according to the observation of *Philo Judæus*, Τὸν φύσιν φιλόσοφον εἶναι, καὶ τῆ ἑβδομάδι καιρὸν. I say, although all Creatures do owe continual praises to God for their Creation, and do in an obscure manner perform their service therein, having also certain secret Sabbatisms in all their actions; yet man, in a more especial and particular manner hath an Ingagement to perform

an immediate service to God, being the worlds high Priest, to offer sacrifice not onely for himself, but also for all other Creatures which are subjected under him; according to that of Mr. *George Herbert*, sometimes Oratour of the University of *Cambridge*:

Man is the Worlds High Priest; he doth present
The Sacrifice for all, while they below
Unto the Service mutter an assent,
Such as Springs use that fall, and Winds that blow.

Man, who is the High Priest of the World, hath the Scripture as a Light to direct and guide his Soul to

to the high Altar, the Word, *who is alſo the High Prieſt of man-kinde.*

Now it is neceſſary, that there be ſome proportion betwixt the Light and the Eye; otherwiſe the Light would rather dazle and blinde the Eye, then help it in its performance. If the Holy Scripture were not rational, and in ſome ſort proportionable to the humane intellect, it might rather induce incredulity, then enlighten the underſtanding. Thus doth the Soul diſcourſe. Then doth ſhe attempt by reaſon, to underſtand the written Word of God: conceiving it a contradiction, that any thing ſhould be preſented, as an adequate object of

the humane intellect, not under the notion of rationality.

Herein she first observes the goodly order of the Creation, according to the description of *Moses*, to be much conformable to Reason. As, that the Elements should be created before mixt bodies; and, that out of the Elements there should be procreated all mix'd bodies in such an order and method, as doth correspond the logical *series* in the predicament of substance: that Creatures more perfect should require greater time for their production out of the Earth, then Creatures more imperfect: That first vegetables should be produced

duced, then living Creatures, *viz.* those indued with sense; & last of all Man, who is the most perfect of all living Creatures: and that in the Creation of each *Species*, there should be also a gradual ascent answerable to the scale of Nature: as of Animals, first the Fish, then the Fowl, afterwards, the four-footed Beasts: and so of Vegetables, first Grass and Herbs, then Shrubs and Trees: That Man should be at first made up of such matter contained in the Bowels of the Earth, as is the Embryon in the Wombe, *viz.* of red slime, which is analogous to Blood, the thinner parts whereof are, by vertue of its innate heat,

reſolved into Spirits; whilſt the groſſer are converted into fleſh: and ſo all the diverſity of parts made up anſwerable to the heterogeneity of the matter.

After the Heaven and the Earth were finiſhed, and all the Hoſt thereof, the Scriptures tell us, That God ſaw every thing which he had made, and behold it was very good. The very ſame we read in the Book of Nature. For Reaſon doth dictate unto us, that all things are good, not onely becauſe every thing in the whole world beareth ſome proportion or ſimilitude with God, who is the original of its being; but alſo becauſe there is no one thing in the

the whole world which is not agreeable and convenient to some other thing. Wherefore seeing that goodness is defined to be the congruity of one thing with another, it follows that every thing in the world is good.

There was no written, positive, or Moral Law given for the space of above two thousand yeers after the Creation: then afterwards the Law was given by God unto *Moses*, and from him delivered unto the Children of *Israel*. There was reason wherefore the Law should be so long omitted; and afterwards there was reason wherefore it should be then given. Why it was so long omit-

omitted, may appear by the Contents thereof: for he that reads the Moral Law, and considers all the particulars therein, may observe, that the main scope thereof, was to establish the Children of *Israel* into a Commonwealth; and to preserve the same Commonwealth, by defending each man's propriety: that so they might, as a peculiar people, comfortably serve the Lord, who had delivered them out of captivity. Now there are three things required to a Commonwealth: first, that there be a competent number of people; secondly, that this people be entire and free, neither scattered at a distance, nor in-

intermix'd with other people; and thirdly, that there be propriety of poſſeſſions, whereby one man may call ſomthing his own which is not another mans. Before the Poſterity of *Jacob* had theſe three Conditions, it was impoſſible they ſhould be capable of that whole Law which was afterward given unto them. Although, when they were in *Egypt* they did increaſe, and became numerous; yet they could have no Law unto themſelves, in regard they were not of themſelves a free People, but were ſtrangers in the Land of *Egypt*, and conſequently Servants unto the *Egyptians*, who had Task-Maſters over them, as the Scri-

Scriptures do inform us.

And afterwards, whē they were delivered from the Egyptian slavery, although they were, in the wilderness, not onely numerous, but also a free People, and entire to themselves; yet the whole Law could in no wise belong unto them, because they had no propriety of possessions.

To impose a Curse upon him that should remove his Neighbours Land-mark, would have been nonsense to the Children of *Israel* before they had marked out their Lands, and taken to themselves proper possessions: and so to impose proportionable penalties, if peradventure their Oxen should hurt or gore

gore one another, or hurt a man; would have been abſurd, before they had any Oxen belonging unto them. By this may appear the neceſſity wherefore the Law was ſo long omitted.

Now although the Law was written whilſt the Children of *Iſrael* were yet in the Wilderneſs; yet it could not be in force until their Common-wealth began; but ſo ſoon as they had a Common-wealth, they could not poſſibly be without a Law; for the Law is the Soul thereof, which doth both conſtitute and preſerve the ſame: whereby their confuſed multitude was digeſted into a Re-publick; and their Re-

Re-publick was continued entire without division or confusion. The multitude indeed might have been continued entire, without so much circumstance of Law, whilst it did subsist as an Army, and was preserved by one common food, *Manna*, which did cost them onely the taking up; yet could it not possibly have subsisted as a Common-wealth, wherein there is propriety of possessions, without the Law, which doth, by defending each mans propriety, preserve the whole Common-wealth in the same state and condition wherein it was first established.

If we look into the Law, we shall finde it to be nothing

thing else but a Systeme of rational precepts, commanding or forbidding upon such proportionable penalties or rewards as are agreeable to the dictate of Nature, or the Law of Reason. Here we have an Eye for an Eye, and a Tooth for a Tooth, *&c.* Double restitution is injoyned for Theft; and Murther is forbidden upon penalty of Death. And in like manner for Trespasses committed, we finde in the Law such rational proceedings, as honest and understanding men would contrive for the due administration of a Common-wealth: as for example: *If men strive together, and one smite another with a stone, or with his*

fist, and he die not, but keepeth his bed: if he rise again, & walk abroad upon his staff, then shall he that smote him be quit: onely he shall pay for the loss of his time, and shall cause him to be thorowly healed, Exod. 21.18,19. *If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard shall he make restitution,* Exod. 22.6. Who can be so ignorant, as not to understand this to be reason?

If we look into other Precepts of the Law, which do not concern any private controversie betwixt man and man, nor are related to the happi-

nes

ness of any particular Common-wealth, but onely to the beatitude of mankind in general; we may observe the like rationality: as for example: *Thou shalt not see thy Brother's Ox nor his Sheep go astray, and hide thy self from them; thou shalt in any case bring them again unto thy Brother: and if thy Brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy Brother seek after it; and thou shalt restore it to him again. In like manner thou shalt do with his Ass, &c.* Deut 22. 1, 2. *Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the Land of E-*

gypt. Ye ſhall not afflict any widow or fatherleſs childe, Exod. 22. 21, 22. Such-like Sentences of Humanity and Charity, are ſo ſweetly intermix'd with the other precepts of Equity thorow-out the whole Law, that the Law of Nature, and the Moral Law, ſeem both to intimate the ſame thing, and both to be ſummed up in this rational Precept: *Quod tibi non vis fieri, alteri ne feceris: Do not thou unto another, that which thou wouldſt not have another do unto thee.* As concerning thoſe Meats which are forbidden in the Law to be eaten, they are alſo ſuch, moſt of them, as even Nature would admoniſh all people to refrain; of which

ſort

ſort are Eagles, Ravens, Kites, Hawks, Owls, Bats, Cuckows, *&c.* and on the contrary, thoſe Meats which are tolerated, are, for certain Phyſical Reaſons, the wholeſomeſt food; and alſo by natural inſtinct are ſuggeſted unto mankinde as eſculent: of which ſort are the Ox, the Sheep, the Goat, the Hart, the Ro-Buck, the Fallow Deer, the Wilde Goat, *&c.*

Some may object, That if the Moral Law be the ſame in effect with the Law of Nature, the ſaid Moral Law muſt neceſſarily have been obſerved by other Nations before it was given by *Moſes* unto the Children of *Iſrael*. To which I anſwer

affirmatively: for it is not hard to prove by Scripture, that almost every punctillo of the same Law, though not as positive but as natural, was observed before it was given unto *Jacob*'s Posterity.

Murther was punishable by the Egyptian Laws, as may appear by the second of *Exodus*, where we read that *Moses* looked this way and that way, and when he saw that there was no man, he slew an Egyptian which was smiting an Hebrew, one of his Brethren: and so soon as he had done it, expecting nothing but death if he had been found out, he hid himself in the sand for his own safety: and afterwards, when *Pharaoh* heard

heard of it, he fled from *Pharaoh*, out of *Egypt*, into the Land of *Midian*, because *Pharaoh* sought after him; being the chief Magistrate to punish such-like offenders.

Adultery was also accounted an offence as hainous before the Law, as it was afterwards; which is manifest by the story of *Abraham* and *Abimelech* in the twentieth of *Genesis*, where we read, That *Abraham* supposing that the fear of God was not in the Land of *Gerar*, denied his Wife: because he knew that Adultery was so odious even in those places where the fear of God was not, that they would rather slay him, and then take

take his Wife, then take his Wife he being alive: they would rather do Murther, then commit Adultery.

Another example we have in *Gen.* 39. of *Joseph*, who would by no means sin against God in committing Adultery with *Potiphar*'s Wife: although there was no Moral or Positive Law to make Adultery a sin; but onely the Law of Nature, or the Rule of right Reason.

How severely simple Fornication was punished before the Law, by *Jacob*'s two Sons *Simeon* and *Levi*, we may read in the 22 of *Genesis*.

That Theft was made a Crime by the Law of Nature

ture, may be collected out of *Gen.*44. from the paſſage of *Joſeph* and his Brethren concerning the Cup which was put into *Benjamin's* ſack, *&c.*

Add to all theſe, *Jacob's* vow of the tenth of all he had unto God, and his obedience to his Father and Mother, which is in the 28 of *Geneſis.* By all which it is evident, that the ſame Law which was afterwards given by *Moſes* unto the *Iſraelites*, had been anciently practiſed both by the Hebrews and the Egyptians: which was at firſt written in the Heart of Man, and was connatural unto him; but, by degrees being obliterated, & in proceſs of time almoſt wholly

wholly defaced, it was afterwards engraven upon Tables of Stone; whereby it did change its property: being before, the Law of Nature, which did ſweetly incline, and was more arbitrary; but afterwards, it became a poſitive or Moral Law, ſtrictly commanding, and leaving without excuſe. Thus much ſhall ſuffice to have ſpoken concerning the Precepts of Holy Writ. I come now in the laſt place to demonſtrate the rationality of Miracles.

A Miracle is an effect produced out of the ordinary courſe of Nature.

From the notion we have

have of a Miracle, or from its definition, we may collect, that it is not in the power of any Creature to perform a Miracle: for the course of Nature is a Decree gone out from God: which Decree it is impossible that any should have power to alter, but he that made it: so that the exhibition of a Miracle, is a rational demonstration, that he that performs the same is sent of God, and hath his power from above. From the observation of the act, we come to the knowledge of the agent. We say, That to produce such or such an effect, immediately to turn Water into Wine, or the like, is an acti-

action not natural, but supernatural: wherefore the agent cannot possibly be any of the Creatures, but must necessarily be the Creator. Now when the Soul is convinced in Reason, that God is the Agent of Miracles, a Miracle seemeth not strange unto her. For, saith she, He that in the beginning, by hovering upon the Waters, could hatch them into Elements, and afterwards could give power and desire to the Elements to syzygize and copulate, whereby they did generate all other Creatures: He that without materials could erect so stately a Fabrick as is this Universe, may very well in Reason be

be conceived to be able to perform ſuch-like actions as are recorded in Scripture by the names of Miracles.

By this way of argumentation, which is called Regreſſion, even Miracles do melt into Reaſon, and do become ſo familiar to the rational Soul, that when ſhe doth conſider the circumſtances thereof, *viz.* firſt, that all Miracles are performed by the Finger of God; and ſecondly, that there is no Miracle recorded in Scripture which doth imply a contradiction; ſhe ceaſeth to admire the ſame: but wondreth rather, that there ſhould be an Infidel left in the World, or any

Soul so dulled with sensuality, or deaded with prejudice, as to lose her Prerogative in not discerning the Truths of Christian Religion with the Eye of Reason.

FINIS.

Literato Lectori.

INterrogas forsan, Lectorum Literatissime, cujus ergo publicitus ederem nauci-pendulum isthunc De Signaturis *Tractatulum*: quasi sagacissimos moderni seculi Medicos lateret quicquid est, in re Medicâ, aut notatu dignum, aut observatu insigne.

Nullus equidem eo inficias versatiores esse nunc dierum omnes in polydædalæ Naturæ latifundio, quam olim fuisse.

Imò lubens agnoſco nunc tandem eò culminis evaſiſſe Artes Scientiaſq; : ut, ſi in hâc mundi ſenectute in vivis ſupereſſent qui in Infantiâ ejus vitam traduxerunt, mirarentur valdopere τὰ τῶν εὐρημάτων περισσώματα. præ omnibus autem, non mediocre additamentum ſortita eſt Medicina, Scientiis, ex quo cumprimis Æſculapius divi honorem adeptus eſt tradendo confuſa quædam, & incerta, procul methodo, curandi Morbos programmata. O quam, tunc temporis, tenellula, & in cunis vagiens, Medicina, imposerat peragendi ea quæ indies hodie peraguntur! plurima Galenus & Hippocrates *habuêre comperta quæ præcedentibus non nota fuerunt : & multa ſapuêre*

pùere Succeſſores eorum quæ non innotuerunt illis. Nonnulla nobis pateſiunt quæ proximum abhinc retrò ſeculum latuerunt. Verùm enim verò, non eam adhuc Medicina tetigit perfectionis metam, ut ulterius perfici nequeat: ſed, ut ſenſim & pedetentim Corpora humana vacillant indies & labeſcunt; ita paulatim nova ſuppullulant, ad ſupplendos Naturæ defectus, παράγματα.

Sic viſum eſt Providentiæ, cui mortalium neminem penes eſt refragarier. Omnia quidem Naturæ ſunt σύγχρονα, ſed non nobis omnia. Circulum ſanguinis, novum illud chyli receptaculum, ductus lymphaticos, & quicquid eſt iſtiuſmodi; quicquid caſui refert, aut ingenium

invenit, antiquitus Natura tenuit : estò quodlibet Naturæ munus suo tempore Mens humana persentiscit. Ad eundem planè modum Natura primitus indidit Corporibus simulachra quædam, non frustra quidem, sed ut ad vivum depingeret cui inserviunt usui, & quibus pollent facultatibus. Natura primitus sanxivit ut unumquodq; Corpus ageret in subjectum sibi Naturâ proximum.

Omnia Corpora semper habuerunt attractricem cum magnete communem, & vice versâ. Natura semper fuit Ὁμότροπος ; *quo Nomine nunquam non potis erat indigitandi quomodo Edulia, quomodo pharmaca, quomodo venena vires suas exe-*

exerunt: viz. eodem ipsissimo modo, putà similitudine quâdam substantiæ inter agens & subjectum.

Hæc esse, & semper fuisse, Naturæ munera agnoscimus; horum verò observamen quantulumcunq; vocamus nostrum: quod non inexperti scripsimus: quare idem tum Rationis, tum Experientiæ specillo audacter credimus.

Ad hanc posteriorem quod attinet, quæ jam prima in lucem prodit, opellam: nemo asserat Theologi magis interesse quam referre nostrâ: Non enim Rationis extravagamur terminos. Quod si Ratio nostra cum fide coincideriit, nihil nobis imputandum esse speramus. Imò potius summæ sunt agendæ D.O.M. gratiæ,

gratiæ, qui Animam humanam tam splendide ornavit & instruxit, ut tam Divinæ quam humanæ sapiendi par esset.

Hoc unicum, literate Lector, perpendas obsecro: sc. æquè absurdum esse Rationem λόγῳ damnare, & Rationem improbandam esse Ratione probare. Vale.

R. B.

ER-

Errata.

Pag. 7. l. 1. for *amalgamated*, read *amalgamates*. p. 10. l. 4. for *and*, read *that*. p. 24. l. 18. for *acquainued*, read *acquainted*. p. 30. l. 3. for *Senicus*, read *Seincus*. p. 51. l. 6. for *Gatiopſis*, read *Galiopſis*. p. 60. l. 23. for *Figure from*, read *Figure proceed from*. p. 61. l. 1. leave out *Bodies*.

Page 5. l. 8. for *mortum*, read *mortuum*. p. 24. l. 20. for *ſeparted*, read *ſeparated*. p. 25. l. 11. for καρδιογνώσες, read καρδιογνώσης. p. 32. l. 19. (and in other places) for *then*, read *than*. p. 36. l. 6. for *inviſible*, read *indiviſible*. p. 58. l. 5. for *aſſint*, read *aſcent*.